

body, as conscious manhood, is not interfered with in any conceivable degree. The higher the Spirit, therefore, the less it has to do with the physical world, from which it is disconnected, never to be united with it again. Such Spirits tend upward by a law of spiritual attraction corresponding or antagonizing with the physical law of gravitation, by which all physical bodies within a certain sphere are drawn to the earth.

An other article must conclude what I have to say further on these things.

LA ROY SENDERLAND.

Boston, Dec. 13, 1858.

J. M. STERLING'S DEFENSE.

[CONCLUDED FROM LAST WEEK.]

MISS NICHOLEY—MATERNITY—JOHN M. SPEAR—UNION MOVEMENT, ETC.

"The world is made through government corrupt."

Lyric of the Golden Age.

DEAR BROTHER:—In reading the lecture at Clinton Hall, by the somewhat eccentric and eloquent Randolph, my attention was attracted by the following passage:

"No people in the world deprecate scandal, and profess so great charity, in words, as this sort of Spiritualists. Yet, after twenty-five years of experience with all shades of faith-professors, I have seen none who, as a class, are more dogmatic, intolerant, uncharitable, or more eager to cast the first stone at an erring brother than they. A more incoherent people does not exist."

Now, I am sorry to say that such, in a good degree, has been and is my experience; and it seems to make but little difference whether the "erring" is in deed or in opinion. This should not be.

One great object of Spiritualism, in my estimation, is individualization, and a consequent tolerance and charity, which allows every one to think and act in perfect harmony with his or her organization, so long as the interests and rights of others are not interfered with; and until this is accomplished there can be no peace or harmony in society.

Suppose, then, Miss H. has become a mother—does that fact warrant you in calling Mr. Spear a libertine or debauchee? May he not, after all, have acted in this affair in perfect consistency with all his past life—a pure, good man? Again, does this fact of Miss H.'s maternity necessarily imply wrong or corruption in the "Movement"? Will such logic leave Christianity, or even Spiritualism proper, unscathed? You give your readers very truthfully to understand that the "exciting topic" was a surprise to the friends, or "shepherds," as you designate us; where, then, the necessity or justice of your wholesale denunciation? Especially when you have the magnanimity to inform your readers that "the prime movers in this order, we [you] believe, are naturally moral and honest persons." Would you have us, who profess, at least, to be governed in all our conduct by the high and holy and charitable teachings of the gentle Nazarene, to disregard them, when He would not condemn one who, according to your interpretation, was guilty of a like offense, and turn her adrift upon a cold and heartless world? Or should we imitate Jesus and the good Samaritan? Oh, friend Partridge! it is painful, heart sickening, to contemplate the injustice of man, and woman, too, toward a weak, erring sister! Remember, I take your version of the matter. If there is anything on earth to draw tears from angels, 'tis this foul spot upon the face of all Christendom; and has not the time arrived when a change in the scenes of the great drama of life must occur?

Woman has suffered long enough—her natural, God-given rights have too long been withheld from her, and it seems to me that it belongs peculiarly to this Spiritualistic age to restore what Heaven in great mercy and love has designed for her; but which the selfishness and sensualism of man, in all past ages, has, with miserly grasp, appropriated to his own unwholesome gratification. Woman must be free—free to go, to come, to act in all respects as independently as man. Until this is done, I feel, and the Spiritual world declares, that there is no hope of the race.

Our Spiritual friends say: "All the purely natural passions must have ample scope to work themselves out in their true order. The bonds which have bound the past must be burst—a narrow conventionalism must be disregarded; legalism so far as it fetters the body or highest aspirations of the mind must be trampled under foot, and a high and holy freedom must take their places." Again they say: "Every effort to repress a people is liable to end in a mere patchwork. There will appear a class of persons whose impulses are good,

who, by not comprehending principles, are satisfied by infusing a little of the new into the old. New wine must have new bottles, else the labor of the vintage is likely to be lost. There must be an appeal to the highest in man. Though only occasionally a mind may be reached, yet that one mind may exert a mightier influence than ten or twenty acting on a lower plane. It becomes needful to recognize the diversity in man—that, however ancient or sacred the institution of the past or present may be, yet man is of more value than many institutions—nay, than all. The hand that holds the plow is of greater moment than the plow itself. Whatever institution, then, serves in any way to cramp the nobler faculties in man is undesirable, and becomes a hindrance to human progress.

"Looking over past ages, inspecting all the governments that have appeared, each in its time has undertaken to frame laws regulating the human affections—has prepared its code in such way that true affectional freedom could not be legally enjoyed. As man has nothing to do legislatively respecting the shining of the sun, the flowing of the currents, so are the affections entirely above the reach of human legislation. It is felt, then, in announcing a sentiment of this thorough character, the world of to-day will, nay, must reject it. The whole social fabric of to-day rests upon this legislation. It is the grand corner-stone, and yet it is a falsehood. The sun would shine without legislation—the rivers would flow in their natural channels were there no legislative or judicial halls. The affections should be left as free as the morning sun or flowing stream.

"Gaining this important point, in the bosom of freedom untrammelled there will come holier aspirations, diviner promptings, and happier human specimens will spring harmonious into life. Comprehending grand generative laws as they bear relation to human production, these laws will be serviceable in cultivating the earth—comprehending these laws in the vegetable kingdom, the chemist finds a vast field open for his laboratory, and thus there are happier chemical unions. The chemist is left entirely free in his laboratory; so in studying human chemistry there should be the same freedom, and discoveries not less important will be made."

It seems to me that the time has come for action. Many are the noble women who have dared, through obloquy and reproach, to proclaim their right to be free, and in earnest and plaintive tones demanded this freedom of their legal and self-constituted lords; but it is reserved for this our day, under the inspiration of the Spirit-world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, *I will be free!* God helping me, though I stand all alone, peniless, friendless, homeless, forsaken of all—I will exercise that dearest of all rights, the holiest and most sacred of all of Heaven's gifts—the right of maternity—in the way which to me seemeth right; and no man, nor set of men, no church, no state shall withhold from me the realization of that purest of all aspirations inherent in every true woman, the right to re-beget myself when, and by whom, and under such circumstances as to me seems fit and best.

This, sir, is the attitude assumed and carried out by Miss H., without consultation with, or the knowledge of, any being save her God and the one whose heart and sympathies were in unison with her own. She desired to be the mother of a child. She had been taught by her mother that she could never be a healthy woman till she was; but she was not willing to become a legal wife, in which relation she might be compelled not only to give birth to unwelcome children, but also to yield her body to the gratification of unhallowed passion. Now, sir, will you, believing this, condemn such conduct? I can not—will not! I deem it a matter with her own soul, and the one she loved, and her God, with whom she is at peace. The smiles of Heaven have been upon her; her religious nature has been greatly blessed; her spiritual vision has been unfolded, and her prospects of health and happiness, and especially of usefulness to her race, greatly augmented, and she feels to bless God that strength and courage have been given her to walk thus calmly, deliberately, and peacefully in a path ignored by a corrupt and unappreciative world; but approved by her own conscience and the smiles of bright and pure and exalted Spiritual Intelligences, who constantly surround her by their beautiful and happyfying influences.

In a letter received not long since, she writes:—

"I am acted upon most wonderfully; power is given me to walk with great rapidity, and exercise in other ways, when I myself had not strength to rise from my chair without help. This telling others of what is done in and through you, is not to them experience, and perhaps is not of much value. The good God has given me strength to say that I'll do the right as fast as it is made known to me, so that I am calm, quiet, anxious about nothing; but that does not preclude my seeing that labor active and earnest must be, to retain that state of mind. Passages of Scripture are almost constantly coming to my mind, and are beautifully interpreted—causing within me such gratitude, that I can scarcely say anything but 'Praise God.'"

Mr. Spear writes me thus:—

"Ere this Bro. H. has told you how Carrie (Miss H.) is being developed physically and mentally, and her spiritual vision unfolded. It would do your soul good to hear her talk. What I have most devoutly prayed for has come, viz., her deep religious nature has been reached, and she is a praying, hoping, trusting woman. In due time she will stand at the head of our educational institution." Again: "Do you ever think how much time our friends in the Spirit-life devote to our education, that we may know ourselves and that we may educate others? At times my heart overflows with gratitude. I am willing to endure hardship, reproach, scorn, abuse. None of these things move me. I will do what I feel to be just and right, whatever may be the cost or inconvenience. My daily prayer to Heaven is—

"If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way!"

But this, you may say, is religious fanaticism. Yes, it is the same spirit—fanatical, if you choose to call it—which has ever characterized this man, and I trust ever will, as also all those who are associated with him, to actualize something for the good of humanity.

You may call this a bold step—one in direct opposition to the cherished opinions of the so-called great and good, as also the mass of the Spiritual fraternity. I admit it; yet I claim that it is no more so than has often occurred in the past, and especially in the advent of Spiritualism. You and I have seen this faith, from a very humble origin, embrace its thousands—yes, millions—and why? Because it was founded in truth. We have seen, too, how utterly futile and childish have been all the efforts of the church and the conservative to stay its progress, and we can see, too, that the day is not distant when it will control the destiny of this nation, and I may add, of all the nations of the earth. I believe it to be the work of God, and His object is the redemption of the race, and He will not be defeated.

Let us, then, be philosophical and calm, and not quarrel with God or man, and not call harsh names and denounce our brethren because they differ from us in faith or practice.

The "Union Movement" may be a child of Heaven; if it is, it can not be defeated—if it is not, it will come to naught. Its origin is no more humble nor insignificant than were the first raps at Hydeville, or the birth of the humble Nazarene. God uses "the weak things to confound the mighty, and the foolish to confound the wise." Both Christianity and Spiritualism prove this; therefore by no means "despise the day of small things."

What, then, let me inquire, is the foundation of your objection to this one of the principles in the "Union Movement," viz., The right of woman, alone, to decide as to maternity? Will you say it contravenes the law of marriage? We reply, by no means! What is marriage? Is it not, as understood and believed and proclaimed by all intelligent Spiritualists, to be a union of hearts—a blending of souls? Is there anything outside of this, true marriage? This, we contend, is divine marriage, and am sure you will not dissent to the proposition. If, then, it is divine, is the assent of a third party necessary to make it right? In other words, does the assent or dissent of others than the parties themselves change the character of the transaction? Surely not! If otherwise, it is in the power of the legislature to make virtue vice, and vice virtue; then the character and motives of the parties entering into this holy relation will in no wise determine the nature or character of the act. We, however, claim that it is the motive which gives character to the act. If the motive is pure, sanctioned by love, then is it marriage, otherwise it is lust. The commonly received notions of what constitutes marriage are, in the sight of Heaven, absolutely erroneous and false. If love is absent, it is but legalized adultery, or prostitution according to law. This we believe to be sound doctrine, as very generally admitted by all intelligent and pure-minded Spiritualists. In the light of this doctrine is Miss H. and her friends willing to be tried and judged?

At the late Convention at Kiantona, the following resolution was introduced as expressive of our views:

Resolved, That the work of this enterprise is not destructive, but con-

structure; that we recognize a divine law in all the institutions of the past; that the Church and State which have been, have been a necessity of their times, each doing its appropriate work, but that the time has fully come when the wants of the world demand a new Church, a new State, and new social and educational institutions; and that it is our purpose, acting in conjunction with what we believe to be wise and beneficent beings in the Spirit-Life, to inaugurate such as shall bless and redeem humanity.

While, in the spirit of this resolution, we make no war upon the past or present, allowing to each and all the full liberty of not only remaining in and enjoying all the benefits which can accrue to them from these institutions, but the advocacy of the same in such ways as, to each and all, may seem fit and proper, we ask and demand, as our right, to pursue that course which to us seems fit and proper, without condemnation or uncharitable suspicions or gross misrepresentations. As the tree can be known by its fruits, a suitable time will develop to the satisfaction of all intelligent and candid minds the true character of the "Union Movement." Therefore, friends, be patient and not too hasty to condemn us. There is a perfect willingness to try these labors by the old standard, viz., their fruits. If the fruit are good, the tree can not be bad.

"For creeds and forms, let graceless zealots fight;
He can't be wrong, whose life is in the right."

Dec. 1, 1858.

JNO. M. STERLING.

INTERESTING FACTS OF SOMNAMBULISM.

The following interesting facts and remarks are copied from Weinhold's "Lectures on Somnambulism," translated by Colquhoun:

I begin with the case in *Moritz's Magazine*, which was first translated by M. Spalding, and afterward inserted by Meiners in his collection. This is a case of what has been called the "louping aque," which, unquestionably, is just one instance of that species of somnambulism which I have referred to as occasionally accompanying nervous diseases. The patient was a female of sixteen years of age. The paroxysm generally attacked her in the morning, and consisted of a profound sleep. In this state she would jump with astonishing activity upon tables and chairs, run when permitted, and with great rapidity, out of the house—generally to a particular place in the neighborhood; and when she did not awake, she would return immediately, but sometimes by a different road, and in a different direction. She not unfrequently left the high road, and ran straight through the fields. She never fell, nor injured herself, however rough her path might be, or however fast she might run; and her speed was sometimes so great that her much stronger and more active brother could not keep pace with her. She frequently mounted upon the garden-wall, upon the uneven top of which she continued to run; nay, she even went upon the edge of the house-roof, without once stumbling, much less falling. During all these hazardous operations, her eyes were fast closed, and she appeared to be deprived of all her other senses.

The second volume of *Moritz's Magazine* contains the history of a boy of nine years of age, who frequently fell into a species of somnolency, during which he was capable of carrying on a conversation. His eyes were fast closed, but, notwithstanding of this circumstance, he saw and named all objects that were presented to him.

A very remarkable case was related to me by a most trustworthy observer, the late Hamburg physician Dr. Schulz, from whom the Aulic Counselor Meiners, of Gottingen, also received it, and inserted it in his well-known collection. It was that of a girl between twelve and thirteen years of age, belonging to a family of some distinction, who was afflicted with a violent nervous complaint, in which strong convulsive motions alternated with catalepsy and syncope. Besides, she frequently had paroxysms, during which she conversed with much liveliness and ingenuity. In this state she distinguished, without difficulty, all colors that were presented to her, recognized the numbers of cards, and the stripes upon those which were variegated. She described the color of the binding of books when shown to her. She wrote in the same manner as usual, and cut figures in paper, as she was accustomed to do, for pastime, in her waking state. Her eyes at this time were firmly closed. But in order to be assured that she made no use of them, a bandage was placed over them on the approach of the paroxysm.

Another very remarkable case will be found in the *Breslau Medical Collections* and in *Moritz's Magazine* (vol. vii., p. 35). It relates to a rope-maker, who was frequently overtaken by sleep, even in the daytime, and in the midst of his usual occupations. While in this state, he sometimes recommenced doing all that he had been engaged in during the previous part of the day; at other times he would continue the work in which he happened to be engaged at the commencement of the paroxysm, and finished his business with as great ease and success as when awake. When the fit overtook him in traveling, he proceeded on his journey, with the same facility, and almost faster, than when awake, without missing the road or stumbling over anything. In this manner he repeatedly went from Naumburg to Weimar. Upon one of these occa-

sions he came into a narrow lane, where there lay some timber. He passed over it regularly without injury, and with equal caution and dexterity he avoided the horses and carriages which came in his way. At another time he was overtaken by sleep, just as he was about to set out for Weimar on horseback. He rode through the river line, allowed his horse to drink, and drew up his legs to prevent them from getting wet; then passed through several streets, crossed the market-place, which was, at that time, full of people, carts, and booths, and arrived in safety at the house of an acquaintance, where he awoke. These and many similar facts requiring the use of the eyes he performed in darkness, as well as by daylight. His eyes, however, were firmly closed, and he could not see when they were forced open, and stimulated by light brought near them. His other senses appeared to be equally dormant, as were his eyes. He could not smell even the most volatile spirit. He felt nothing when pinched, pricked, or struck. He heard nothing when called by his name, or even when a pistol was discharged close beside him.

There is another case, somewhat older, observed and circumstantially reported by a trustworthy physician, Dr. Knoll, which equally deserves our attention. The subject of his observation was a young man, a gardener, who became somnambulist, and while in that state performed many extraordinary operations. He generally fell asleep about eight o'clock in the evening, and then began to utter devotional sentences and prayers. Afterward he went out of the house, clambered over a high wooden partition and a still higher wall, uninjured, passed through several streets, and returned. At another time he climbed up to the roof of the house, and rode astride upon the gutter, as if upon horseback, clambered about for some time upon the roof, and at length descended in safety. With a view to prevent accidents, he was locked up in a room and watched. When he became somnambulist, at the usual time, he began to perform all sorts of operations upon his clothes and the furniture of the room. He climbed up to the window sole, and from thence to a stove, which was much higher and at some distance, and rode upon the latter as if upon a horse. The height of the stove, its distance from the window, and its small breadth were such that a person awake would scarcely have ventured to attempt these operations. After descending from the stove, he knocked a large table about, hither and thither, and finding that it was likely to fall upon himself, he very dexterously tried to evade it. He gathered together all the clothes he could find in the room, mixed them together, then separated them carefully, and hung them up, each article in its proper place. The old stockings and shoes he endeavored to arrange in pairs, according to their shape and color, as if he actually saw them. He laid hold of a needle, which he had stuck into the wall some weeks before, and sewed his small clothes. Besides these, he performed a variety of other operations, all requiring light and the use of the eyes, with which, it would appear, he was enabled to dispense.

In addition to the foregoing instances, I must here notice two remarkable cases, which were both observed with great accuracy by individuals who are elevated far above all suspicion of credulity, deceit, and imposture. The one is reported by the Professor and Aulic Counselor, Feder. The subject of his observations was a student who, during a severe nervous complaint, experienced several attacks of somnambulism. Upon these occasions he would go from his bedroom to his parlor and back, open and shut the doors, as well as his closet, and take out of the latter whatever he wanted—pieces of music, pen, ink, and paper—and all this with his eyes shut. From among his music he selected a march from the opera *Medea*, laid the sheet in a proper situation before him, and having found the appropriate key, he played the whole piece, with his usual skill, upon the harpsichord. In the same manner he also played one of Bach's Sonatas, and gave the most expressive passages with surprising effect. One of the persons present turned the notes upside down; this he immediately perceived, and when he recommenced playing, he replaced the sheet in its proper position. While playing, he remarked a string out of tune, upon which he stopped, put it in order, and again proceeded. He wrote a letter to his brother, and what he wrote was not only perfectly rational, but straight and legible. While Professor Feder was upon a visit to him one afternoon, he (the somnambulist) observed that it was snowing, which was actually the case. On the same occasion, notwithstanding his eyes were still completely closed, he remarked that the landlord of the opposite house was standing at the window, which was true, and that hats were hanging at the window of another room, which was also the fact. He opened Professor Feder's "Compendium of Logic and Metaphysics," and pointed out to him several passages which he thought interesting, as also some of his own written notes of the Professor's Lectures, in a volume which had been recently bound. He pointed out to another of his teachers the exact place where he had left off in his last theological lecture. We must, however, observe the remarkable circumstances—common to him, indeed, with several other somnambulists—that there were many things which he did not perceive. Thus, while writing to his brother, he did not observe that there was no

more ink in the pen, and continued to write on. At one time he struck fire, and held the tinder to his ear, as if to hear the crackling, and thus ascertained whether it was burning. He lighted a match, came to the candle, and held it in the middle of the flame.

In conclusion, I may refer to the case observed by the Archbishop of Bordeaux, and reported in the great French Encyclopædia. It is the case of a young ecclesiastic in the same seminary with the Archbishop, who was in the habit of getting up during the night in a state of somnambulism, of going to his room, taking pen, ink, and paper, and composing and writing sermons. When he had finished one page of the paper on which he was writing, he would read over what he had written and correct it. Upon one occasion he had made use of the expression, *le divin enfant*. In reading over the passage, he changed the adjective *divin* into *adorable*. Perceiving, however, that the pronoun *ca* could not stand before the word *adorable*, he added to the former the letter *t*.

In order to ascertain whether the somnambulist made any use of his eyes, the Archbishop held a piece of pasteboard under his chin, to prevent him from seeing the paper upon which he was writing; but he continued to write on, without appearing to be incommoded in the slightest degree. The paper upon which he was writing was taken away, and other paper laid before him, but the somnambulist immediately perceived the change.

He wrote pieces of music while in this state and in the same manner, with his eyes closed. The words were placed under the musical notes. It happened, upon one occasion, that the words were written in too large a character, and did not stand precisely under the corresponding notes. He soon perceived the error, plotted out the part, and wrote it over again with great exactness.

I hope that these examples, to which I might add a great many others, will be sufficient to show that the somnambulist, during this extraordinary state, is enabled, apparently without the use of his eyes, to receive impressions equally well, or at least with the same consequences to his perceptive faculty as when awake.

* It is a curious fact, demonstrated in many instances, that somnambulists do not appear to become cognizant of the presence of artificial light. Some, during their operations, are found to see better in total darkness than with light of any kind.—(Trans.)

SPIRITUALISM AND ITS OPPOSERS.

MALDEN BRIDGE, COLUMBIA Co., N. Y., Dec. 6, 1858.

CHARLES PARTRIDGE, Esq.:—I am located in a section of country where the people are more interested in the buying and selling of farms, cattle, hogs, and sheep, and the raising of grain, than in learning anything relating to a future state of existence, further than what they learn from the Bible, or in hearing it expounded on each Sabbath day. An impression is generally prevalent that modern Spiritual communications are altogether unreliable, and that there is too much humbug mixed up with it to make it an object of much interest. Some certain portions or classes of people have been anxiously waiting and expecting that the *Spiritual Bible* would burst and be blown to atoms. Certain editors of newspapers have not failed to hit it a knock whenever an opportunity presented itself, and have endeavored to render it, in the minds of the public, odious, ridiculous, and contemptible. It is condemned without evidence or investigation, sentenced without judge or jury, and crucified between two thieves—the Press and the Clergy. It has been put to death times without number, but has always been able to "rise again" within three days, to perplex and torment its persecutors.

When we come to examine the history of the past, and to learn that every new discovery in science has had to meet the same kind of opposition—i. e., ignorance and superstition—it is not very wonderful that modern Spiritualism should have been condemned by the same kind of investigators. The objections made to it by some of them are about as reasonable as *Farmer Homespun* made to the "world turning round," because that would spill the water out of his milk-pail. So, for a similar reason, the clergy foresee, or think they do, that if Spiritual Manifestations should get to be generally prevalent, they would have a tendency to "spill the water out of their milk-pail." Editors of newspapers are opposed on the principle that they suppose it would render their publications unpopular.

Now it strikes me that if this newly-discovered mode of communicating with our departed friends is sanctioned and sustained by infinite power, neither men nor devils can overthrow it or put it down. But it is not, then, of course, it will fall to pieces of itself, and come to naught, without any extraordinary exertions on the part of its enemies. J. W. R.

LECTURES ON SCIENCE.—We learn with pleasure that arrangements are being made to have a course of lectures in this city, from several of the Professors of Yale College, on some of the profounder branches of science. We have not yet learned when these lectures will be commenced, but the arrangements are completed, we will announce to our readers.

PHILOSOPHICAL AND MORAL DEPARTMENT.

A NOCTURN MEDIUM DETECTED.

Reading the Conference Reports on another page of this paper, it will be seen that another "physical medium" has been detected in the very act of deception, and the *modus operandi* of his manifestations fully exposed. By itself considered, this is a trifling affair, and is hardly worth the power used in its exposure. But when we consider the coolness and sagacity of the operator, the wonderful character of his manifestations, and their effect upon the minds of such as have witnessed them, we feel that we are dealing with an important subject, and one that should not be dismissed too hastily from our notice. I am disposed, in charity and justice to Mr. Paine, to accept his statement as to the motives which urged him to the deceptive course he has so long pursued. The fact that he asked no money for his "manifestations" is favorable to his position, and therefore I will not attempt to consider his guilt or innocence, but shall confine myself to the subject of his "manifestations."

For a long while Mr. Paine has been known as a strong "physical medium." In Worcester, Mass., where he resides, he has held numerous circles, and hundreds, if not thousands, of persons have attended them, and have been favored with the extraordinary privilege of seeing (in broad daylight and even in daylight) a table move without human contact. No convincing were these movements, that old Spiritualists and skeptics were alike convinced that they were the production of more than mortal agencies. In the SPIRITUAL TELEGRAPH of August 14th, a Spiritualist of long standing, who is a firm believer in the *mental*, but a skeptic as to the *physical* phenomena, testifies as follows in regard to the manifestations at Mr. Paine's house in Worcester:—

"I have at length witnessed with my own eyes the phenomenon which I have sought for so many years. I have seen a table move unmistakably in broad daylight and without the possibility of human contact. I have seen this done when no person but the medium was present with me. I have also seen it on three or four occasions, when from three to twelve persons were present. On each occurrence of this, to me, most wonderful manifestation, the table was placed in the middle of the floor, and all sat, standing away from it, so as to preclude the possibility of its being touched by mortal hands or feet. The table would then tip up and down, rapping its legs lightly upon the floor at each movement, paying table and beating accurate time."

"The medium is Mr. George P. Paine, and his residence 23 Newbury Street. Visitors are thronging his room from morning till night, and if his powers continue, it will not be long before all Worcester will be converted, and the region round about terribly shaken up."

If an "Old Stager," who has traveled over most of the States, and witnessed manifestations in the presence of all sorts of mediums, from the Fox family to the Davenport boys, without receiving a single satisfactory physical test, has been convinced and confounded through Mr. Paine's "Table," what are we to expect from ordinary investigators, but that they should at once succumb to the belief that the "Spirits" are at work? From the Worcester Spy of October 20th I extract the following testimony from an evident "skeptic," who, while he is obliged to acknowledge the "phenomena," is doubtful of their Spiritual origin:

"The company present consisted of five or six gentlemen, and as many ladies. In the middle of the room, which was about twelve or fourteen feet square, stood a medium table, covered with a cloth, in the center of which stood a vase of flowers. The company were seated around the table, and as far from it as the room would allow, so that each one had a good view of the table and its surroundings as a skeptic might desire."

"A table but faint thrumms were seen manifest, apparently near the middle of the table. I stepped forward and placed my hand beneath the cloth upon the table, to see if I could detect any vibration, and the movement, to me, was precisely that of a thump from the knuckle of some person's hand. In a short time there were loud raps, and one of the gentlemen proposed whistling Yankee Doodle, provided the mysterious rapping would beat time. We thereupon commenced whistling, and the time was beat out distinctly upon the table."

"The medium (Mr. Paine) now requested that the table be moved, but as there was no sign of a response to this request, he asked the company to join hands, and, immediately upon their doing so, the table rose from its legs, tipping toward the medium, and then fell back to its original position. The feet were raised some two inches from the floor, and the shaking of the floor, and the striking of the feet of the table upon the floor, were the same as would be produced by lifting the table about six inches by the feet and then letting it fall back. Soon after this the table tipped three times in succession, sufficient to rebound from its original position."

It is interesting testimony that genuine "physical manifestations" have been produced, and thousands of persons have been seduced and have not for a moment doubted their Spiritual origin. It is also demonstrated beyond question, both by the testimony of the mechanism and the confession of the medium, that every manifestation was made by the means of machinery.

It does not follow because Mr. Paine has been detected in practicing deceit, that all other mediums are to be accounted rogues. But we are certainly admonished by this example to be more cautious in our investigations, and to take nothing on trust or mere assertion.

I am inclined to adopt Davy Crockett's favorite maxim:

"First be sure you're right, then go ahead."

I have seen hundreds of "physical manifestations," many of which, when I witnessed them, I really supposed to be of Spiritual origin, but when, after five years of experience, I place my whole budget of facts upon Crockett's platform, I search in vain for a single specimen that has the clear Spiritual ring in it. I am therefore disposed to commence my investigations again, and would modestly suggest that all Mr. Paine's "converts" had better pursue the same course.

There is another thought connected with this subject which is worth considering. If such strong testimony as I have quoted above is found to be worthless by the *probing* process of investigation, may not other equally strong testimony be materially reduced in value, when reduced to the same severe tests? If one friend, after five years' close investigation, is at last convinced by what he considers infallible evidence, but which a little more *probing* demonstrates to be sheer humbug, may not another and still another be resting on equally sandy foundations? The only difference being that the latter were not sharp enough to detect the trick. Of the thousands who have witnessed the manifestations through Mr. Paine, none pushed their investigations far enough to demonstrate their actual origin. Up to Saturday evening, 14th inst., the plan was undiscovered. On that occasion, in a circle of ten persons, there happened to be three Spiritualists who were very skeptical, viz., Mr. Henry Smith, the well-known "Razor Strop Man," Mr. C. J. B. Waters, of Worcester, and the writer of this article. At the conclusion of the "manifestations" all appeared satisfied save the three skeptics, who determined not to leave the house until the carpet was taken up and the floor examined. The result of this skeptical determination was a clear unraveling of the mystery, and there is now one less humbug in the Spiritual field. Have these "skeptics" injured "the cause" by their obstinate conduct, or have they done it good? This is a question still open for debate.

JOHN F. COLE.

WHAT ARE THE SOURCES OF FALLACY?

"WHAT ARE THE SOURCES OF FALLACY IN SPIRITUAL COMMUNICATIONS?"

MR. EDITOR:—For some weeks past, the above question has been discussed in the New York Spiritual Conference. Many sources of fallacy have been presented and discussed by different speakers, with much ability and conclusiveness, as the reports published in your paper bear witness. Perhaps it may seem superfluous to add anything to the much already said. Still there is one source of fallacy which seems to require continued notice, as it is the most prolific source of error and falsehood affecting our race. Not alone among those who are *technically* called Spiritualists, but especially those who call themselves the children of God, and claim to have in possession the only word of God. Those who are thus deluded claim that God has revealed himself to them personally, in the regeneration of their souls, in the "witness of the Spirit" (Holy Ghost), and the joys of pardon. They affirm their positive knowledge of these facts, also of the feelings of the Infinite Deity toward them. On the other hand, many Spiritualists affirm that they converse with Moses, Jesus, Swedenborg, or some other notability of past ages.

Now, we wish to ask, what is the ground of these affirmations, made by so many persons? Of the honesty of most who make them there can be no doubt. They are sure, in themselves, that their affirmations are sober verities. They have, they say, "the witness in themselves." But this last phrase discloses the mystery—it is "in themselves," and *nowhere else*. The grand fallacy consists in making subjective states and feelings the evidence or rather proof of objective persons and actions. "God has converted me," says the convert. "How do you know this?" asks the philosopher. "Oh, I feel it in my soul," is the honest, and supposed conclusive reply. "Swedenborg impressed me so and so," affirms the medium. When you ask for the proof, you are very gravely informed that certain

sensations were experienced, and that they always indicate the presence of the Swedish seer.

When the external senses are impressed, we are compelled to refer to objective agents for the source of such impressions. But when we come to the realm of the Spirit—the subjective—all is changed. Impressions may be made upon it by other Spirit-persons; but to determine this with absolute certainty, is far more difficult than many seem to suppose. Indeed, to attain perfect accuracy, one must be able to perceive, with unerring precision, the line of demarcation between the spontaneity of thought in man and the point where inspiration begins. We must also know just how the faded images of past perceptions are revived, and, mingling with the existing thoughts of the present, are woven into strange forms, which seem to come from a far-off land. Again, he must solve that still unsolved problem—the birth of human thought. By what mysterious way does thought spring forth from the pre-life mind of man? Are thoughts the forms—the expressions of the soul's affections? Are those affections in process of constant change, as to their relative strength and activity? Are there embryo powers and susceptibilities in man which are being constantly, from era to era, unfolded? If so, how easy to mistake the blossoming out of a new function for a revelation from some angel or Spirit!

How easy to imagine, when the spiritual nature awakes from its sleep, or is born from the more animal plane, that God has appeared, or that the Holy Ghost has renewed the spirit and temper of the man! The man has become conscious of an *entirely new* function of existence. He realizes the spirituality and immortality of his being. But does it follow that he, therefore, has discovered the existence, and been made acquainted with the character of another and *entirely different* being from himself? Most certainly not. There is no logical sequence between the two affirmations. The premise may be admitted, but the conclusion does not logically follow. Suppose we admit, as we do most fully, all the sectarian affirmations of his awakening, his deep sense of sinfulness, his confessions, his prayers, his faith, his sense of pardon, and his rapturous joy and wondrous peace; also his feeling that God did it, does it follow that that *feeling* is evidence of the conclusion based thereon? Obviously not, unless, at the same time, it were shown that these emotions were impossible upon any other supposition. But this is not the fact, as demonstrated in the undenied experiments of psychology.

But even were not this fact patent to all, it would still be possible for a being of much less power than infinite to accomplish all this, and even more. All these changes, so far as man can see or affirm, are changes in the psychical states of his own nature. He has neither gained nor lost a single faculty in the whole process. Does it require an Infinite Deity to do this? A much inferior power often does it. The fallacy, logically speaking, is this, the conclusion contains an element not found in the premises. They affirm certain changes, all of which are easily cognized and comprehended by the finite capacity of man, while the conclusion contains the affirmation that such changes could only be wrought by infinite power; and, further, that said power did produce them. Nothing could be more illogical—nothing more false; and yet this is continually iterated and reiterated in all the pulpits and prayer-meetings of Evangelical Christendom.

But I purpose to pursue this fallacy a little further. Allowing it possible that an Infinite, Divine Personality exists, still it will be forever impossible for man to know it. He will be forever confined to inference and faith—consequently to *uncertainty*. The Finite can never, in the nature of things, approach or in any way conceive of Infinity. Nor can Infinity descend to or into the Finite, as a comprehensible entity. To comprehend, is to bring within our power of measurement. What exceeds our measure, can never be known—is incomprehensible. Limitation pertains to the Finite—to man, but Infinity disclaims all limitation, and hence must forever be unknown.

Were it ever possible for the Infinite Personality to produce finite effects, it would afford no evidence whatever of his real nature. Suppose the Infinite to have appeared to Abraham as a man—to have eaten of his veal and cake; or to Moses in a burning bush, still it is impossible, from these facts, to prove, or even imply, such a conclusion, for no phenomenon is present which could not as well be attributed to a being

only a little above man. So all the miracles of the Bible might be wrought by a power infinitely less than Infinite; consequently they, if true, afford no proof of the assumptions based thereon, any more than do the subjective emotions of the excited religionist prove the same point. He knows there is an Infinite Personality, *because* he feels in a particular manner; and he knows the Bible to be the word of God *because* it harmonizes with those same emotions, and declares them to be wrought by Him. It is very true that the performance of such works, as are recorded in the Bible, indicates the existence of a power superior to man, but it is equally true that it proves nothing more; and for aught that appears to the contrary, there may be as many Gods as there are worlds, or even more.

Indeed, the original tradition, from which the book of Genesis is in part made up, affirms the agency of a number of Gods in the formation of this earth. It says, "In the beginning the Gods (Elohim) formed the earth," afterward, in a council of deities, it was said, "Let us make man in our own image." And, at a still later time, "the man is become as one of us." Is the Bible true? then was there a plurality of Gods (or mighty ones) concerned in the work of so-called creation. Is man finite? then is the God of Christendom finite; for man is made in his "image" or likeness. I have not intended this as a Biblical argument, but simply to show that the idea of finiteness or limitation is everywhere expressed in the book which, it is falsely claimed, affirms the being of an Infinite Personality.

But, to return to our argument, no possible display of power or intellect can be cognized by man, if it transcends the measuring capacity of his own mind. But, if thus measured, it comes within the sphere of limitation, and consequently can furnish no data for the conclusion that an Infinite Personality exists or acts. Hence, man can never know, or even legitimately infer, that any change which affects him, either favorably or otherwise, is the result of Deific volition. Every such conclusion rests upon an insufficient basis, and is, therefore, false. Hence all the fears, hopes, and joys experienced by men in consequence of the supposed good or ill-feeling of an Infinite Personality toward them or their conduct have had, and do now have, no foundation in truth whatsoever. Volition, in the human or comprehensible sense, is impossible to the Infinite, for it is change in the mental state of the being willing, and is induced by a comparison of reasons not previously known or compared, which is impossible to the Omniscient. Volition is the *beginning* or *birth* of a purpose; but there can be no such beginnings in a Being strictly Infinite or Unbeginning. From the very nature of the case, we are compelled to exclude all finiteness or limitation from the Infinite. But all changes, all beginnings and endings and willings, are finite, and, hence, impossible to the Infinite. Therefore all notions and talk respecting the will of God are nonsense. He can neither *will* nor *won't*. He can neither be pleased nor displeased, for this would imply subjection to change—a susceptibility to the power of finite beings and acts. Indeed, emotionality in any form, being change and dependent on change for its existence, can never be truly affirmed of an All-Perfect, Infinite Being.

Behold, then, the stupendous fallacy of man! He is conscious of certain changes of feeling in himself, and forthwith makes the monstrous assumption that he has discovered the existence and attributes of a Being of whom he can not possibly know, as we have shown, even if such a Being exists. Conceiving himself possessed of the secrets of the Infinite, he proceeds to enforce upon his fellow-man the supposed will of God. With great self-complacency he regards himself a special favorite, and can not help, if he would, the pleasing idea that he is, in some way, better than his fellow. With arrogant pride and heartless bigotry he lights the fires or unsheathes the sword of persecution; or, if too weak for this, imposes legal and social disabilities upon his skeptical fellow. The untold sufferings of our brethren should render every man, making any pretensions to philosophic thought, careful of this specious fallacy. From our own sensations, we can never infer a cause above the finite plane; and on that plane can not, by them, infer certainly the personality of any supposed Spirit who is making the impressions upon our mind; or even be sure that the so-called impression is an *other's* thought.

No doubt the above exposition will subject the writer to the charge of Atheism. Well, so be it. I am not to be deterred from the utterance of truth through fear. When the religionist affirms that he *knows* the existence of a Personal, Infinite Deity, I do not say that I *know* there is none; but, I affirm that I *know* that he does not know; for it is, if true, forever unknowable. He may think, or believe—nothing more. I have no quarrel with him respecting his faith, I only object to the false claim of knowledge. So, also, when mediums present a mass of foolish babblings, and say that some great man or woman of the past inspired them, I must be allowed to say, I *know* better. You are mistaken.

I will conclude this article by modestly asking those who are constantly prating about God—his will, laws, purposes, etc., Pray, how came you so wise? When were you admitted to the cabinet councils of the Infinite? Are you absolutely certain you are not following a vague faith, instead of a demonstrable certainty? Please tell us how we may attain such celestial knowledge. Not how we may delude ourselves or others with the falsity that our finite experiences infallibly indicate infinite, causative energy; for this we comprehend perfectly, but give us the logical demonstration, without confusion, assumption, or subterfuge. But if this be impossible, don't put forth your vague *beliefs*, as though they were self-evident truths, and thus perpetuate the delusive superstitions of the ignorant and the past.

NEW YORK, Dec. 6, 1858.

WHAT SHALL WE DO?

GRAND RAPIDS, MICH., Nov. 28, 1858.

BROTHER PARTRIDGE:—You express a desire that those who are friendly to the humanitarian principles of the Spiritual Philosophy would unite their efforts more earnestly, and bring their different capacities to bear upon the great object of reforming the world under the influence of the sympathetic intelligences of heaven. If I have any latent energies which, if they were exercised, would make mankind happier and better, I would not reserve one thought, nor one farthing; but all of my substance would be used, if in nothing else, then in kindling the fires which will separate the dross from the pure gold.

But, sir, almost every mind, at the present time, is as unsettled as the climate in which we live. Ourselves, the world, the whole earth, seems to be in an impressional transition state. The agriculturists, the mechanic, the business and professional men, all are dissatisfied with their calling and condition; and, with Theodore Parker, they want to go somewhere, they care not whither, believing that the Eternal God will guide them wherever they wander. We know not our abilities, nor our sphere of action; we know not that we should cry aloud, or that we should remain silent; we know not the course that the "thing" will take! What shall we do? Do we want a leader? Yes!—"Up, make us gods, which shall go before us." Yes, make us gods! Shall they be made of "golden ear-rings which are in the ears of your wives?" No; but you shall fashion them out of the principles of Nature, as found in the order of things; and they shall say unto us: "These be thy gods," O man, brought thee up out of the land of "Darkness! After we have made us gods, break them not; but let them be for us a sign for us to go by; and let them remain as a statute forevermore! Let their garments be white, as a symbol of purity; let their countenances shine like unto a flame of fire; let Harmony beam forth from their foreheads, and let Love and Knowledge and Wisdom sit enthroned within all of their temples! Let not their counsels come from books and trifling things; but let all of their evidences be like unto *facts*, as found in *Science*; and let all of their reasoning be like unto *truth*, as found in *Philosophy*.

We know nothing in regard to the course that the "thing" will take, save only that "it" will be governed by circumstances, and that circumstances will govern "it" according to our capacity to meet them. It seems to me that the reformers of this age of the world are called upon to prepare themselves to meet an exigency to which there is no parallel in the annals of this earth's history. In the language of one of our own reformers, we are to "prepare ourselves to love one another." And in order to accomplish this, what course shall

we take! Shall we obey the simple and beautiful precepts of Jesus, the Nazarene, or shall we take that course which seems the most agreeable to our own sight and our own judgment? Is there anything in the past history of this earth which would serve as a warning? If mankind should again settle down upon a system of Human Progress toward happiness, is there anything in the past history of this earth which we should teach each other to avoid? Do you think that mankind should again form themselves into a systematic government, where "creeds dissolve the soul, corrode and eat the fibers of the heart?" Or do you think that we should exist forever among ourselves in peace, as teachers of Wisdom and Love, and observing no law but that which leads to happiness? Shall this earth become so cultivated that those who shall live upon it shall live in paradise? Is this the great object of Modern Reform? If the world is to be reformed by the ministrations of Love and Wisdom, what a mighty task we have before us! We have the almost unconquerable prejudices of millions upon millions to remove; we have lakes and oceans of ignorance and bigotry to drain, and imponderable mountains of superstition to wash away to their very foundations! To do this, where, beneath the light of heaven, shall we gain assistance? There is none to be had. But ah! the angels of the Eternal God have come to our rescue!

When you meditate upon the "Empire of Futurity," the Realm of Peace, with what solicitude does your mind recur to those days of old, when the Lord God led forth the children of Israel unto Jericho, unto Ai, unto Gibeon, and gave unto them all the land, and when the house of David and Solomon were comely in the sight of God; and when the "good prophets" told of their coming "lord;" and when the "lord" came; and when—what! When eighteen hundred years of bloody persecution and despotism ensued! when thousands of men drew the blood of thousands of their brethren in the name of Jesus Christ! The "signs of the times" appear to me as ominous of a mighty revolution—a revolution which will call forth all of the self-sacrificing energies of our manhood—a revolution not with physical force, but with that of the mind. Brother shall struggle with brother, child with parent, and parent with child. I know not that this war shall continue seven years, or seven hundred; but if heaven is right, it shall end in the "Golden Age!"

Yours fraternally,

JOHN W. EVERETT.

The United States.

FANCIES AND PRACTICALITIES?

EDIN. LANCASTER CO. PA., Nov. 29, 1858.

FRIEND PARTRIDGE:—Your correspondent, John W. Everett, has done well on page 303 of your last issue. This practice of "logos," though not rare, has no especial tendency to the enlightenment of an audience ignorant of formal dialects. Permit me to adduced communications may be made in our vernacular which are not, as in- because unintelligible.

We had recently placed a trance medium of considerable talents, who, under Spiritual direction, and conveyed of improvisations were luscious, teeming with "for de time." Without apparent connection they lacked precision. His improvised (written) poetry, left with us, it make his communications impressive, his emphasis, relations are essential accompaniments.

Of this, as a believer in unlimited progress, must deprecate a leader is likely to render any proposition for reform ridiculous while it is being investigated. Men are over-fond of nonsense, but they prefer old nonsense to new—it may be feared they prefer it to *new sense*.

As other things rest ultimately on their own merits, so must Spiritualism. The line of demarcation between Enthusiasm and Fanaticism should be constantly kept in view by Reformers.

Since the foregoing was written, the leader in the same number has been carefully and profitably re-read. The consideration that not only God, but our departed loved ones, have access to our thoughts, words, and actions must be a powerful aid to human weakness and proneness to err—it is, emphatically, the "crown of moral restraint." The third paragraph in the article referred to contains more *new truth* than may be found in entire books, professedly ethical. Suffice it to say, it is like Charles Partridge.

True, "the old order will not abrogate itself." It is *powerless* for good, it is simply selfishness—a legitimate outgrowth of that thoughtlessness which, practically, ignores the fraternity of man.

It is, indeed, "hazardous" to embark in mercantile business. Earth's whole commerce is but systematic antagonism and consequent oppression; the successful get the power, and, in a large proportion of cases, the unsuccessful are compelled to feel it. This is general. There are degrees of wrong and suffering, and the climax will be found in that execrable commerce where the blood, the muscles, and the bones of man constitute the commodity.

A. A.



CHARLES PARTRIDGE.

Editor and Proprietor

NEW YORK, SATURDAY, DECEMBER 18, 1858.

REPLY TO JOHN M. STERLING.

THE SPEAR MOVEMENT—EXCITING EVENT—MARRIAGE—MATERNITY—PATERNITY—WOMAN'S RIGHTS—SPIRITUALISM—AUTHORITY, MORALITY, SOCIOLOGY, ETC.

It will be perceived that John M. Sterling, Esq., has presented for our consideration in his two letters (one published in our last issue, page 324, and the other in the present number, page 335) the most complex, profound, and exciting topic of our times. He boldly admits all that we complained of in our article entitled "THE SPEAR MOVEMENT" and "NANTONE CONVENTIONS," published in this paper under date of the 20th of Nov., page 297, and in defense he uses the following language:

"It is reserved for this our day, under the inspiration of the Spirit-world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, *I will be free!* God helping me, though I stand all alone, penniless, friendless, homeless, forsaken of all—I will exercise that divine right of maternity—the holiest and most sacred of all of Heaven's gifts—the right of maternity—in the way which to me seemeth right; and no man, nor set of men, no church, no state shall withhold from me the realization of that purest of all aspirations inherent in every true woman, the right to re-begot myself when, and by whom, and under such circumstances, as to me seemeth fit and best."

Here is the "nut" of what we must insist is the Spear Movement—a total abnegation of society, its sense of propriety, its rules, restraints, and moral rectitude. The exaltation of the passions or caprice over reason (for this is what we understand to be really involved in Mr. Sterling's doctrines)—the right to obey their mandates and to worship at their shrine, as Mr. Sterling says, "without condemnation or uncharitable suspicion." These letters of Mr. S. seem to be the most bold and specious presentation of the worst phases of Free Loveism so-called that we have ever seen, and added thereto is a most audacious attempt at the sanctification of these sentiments, as if approved by God and the angel hosts of Heaven. However, a free and modest man may be disposed to shrink from the contemplation of these doctrines, we feel that they must be met and refuted in plain language, and our only apology for putting a matter of this nature into our columns is, that remarks of this kind can not be properly opposed with a long and complicated argument, but must be met and answered in its own plain language.

Mr. Sterling says, "The Union Movement may be a child, but it is not a fool; if it is, it can not be defeated—if it is not, it will triumph at last." He has imitated the rule by which he prescribes to be tried, and for so doing we thank him, and accept it most cheerfully, with but one regret, which is, that it may involve the necessity of reference to persons, and things, as the fruits of this movement, which we have no desire to mention. The rule by which Mr. S. prefers to be tried is contained in his closing paragraph, and is as follows:

"As the tree can be known by its fruits, a suitable time will develop to the satisfaction of all intelligent and candid minds the true character of the 'Union Movement.' . . . There is a perfect willingness to try these letters by the old standard, viz., their fruits. If the fruits are good, the tree can not be bad. When then, let us inquire," says Mr. S., "is the satisfaction of your objection to this one of the principles in the 'Union Movement' viz., The right of woman alone to decide as to maternity, and to re-begot herself when, and by whom, and under such circumstances as to her seems fit and best? Will you say it contravenes marriage?"

Yes, we say it does contravene marriage; we can not accept our correspondent's idea of marriage, as applicable to the present state of mankind—viz., that it is an immoral, unclean position, or the indulgence of such. On the contrary, it is the most sacred relation that mortals can contract with each other. It not only affects the lives and happiness of the contracting parties in time and eternity, but the lives and happiness of the offspring which may grow out of it, and society

generally. Hence society has found it necessary to make rules and regulations respecting it. We are not prepared to say that the law of marriage is altogether perfect, but it is the result of the thought and experience of millions on millions of human beings, during thousands of years, which of itself is a strong indication that it is founded in reason.

But the question presented by our correspondent relates to the present and future of man, and he denies substantially that any good reasons remain for perpetuating the marriage contract. Here we must differ with him, and will briefly, and in as inoffensive terms as we can employ, give some of our reasons.

We are aware of the utter contempt with which those who oppose the marriage contract regard all *mere authority*, verbal or written, and that they claim that the Bible is more for them than against them; that they tauntingly refer to the lives of those who made it, and the biographies it contains, in justification of their views and conduct, and of the utter futility of all arguments based on the Law, the Prophets, the Gospels, or sacred and profane histories in themselves. We shall therefore look behind these to the *reasons*—the *basis* of these laws, gospels, histories, and authorities, and expect there to find the eternal principles from which they spring; and if such principles ever did exist, they remain *now*, and we can afford to abnegate all these forms of their expressions if we can but penetrate through the crust of antiquated forms, and bring out clearly to view the Divine elements and principles of generation and procreation.

First, then, we find, and trust it will be conceded, that the male and female principles pervade all life, and that the blending of these, in *proper seasons* and conditions, generates new forms of life. We find, too, that every form of life has its appropriate *time* and *season*—its appropriate seed-time and harvest. That the proliferation of vegetables and animals is regulated by times and seasons is everywhere apparent, and we believe this is a part of the normal principle of generation and proliferation in all forms of life. If the human form does not now apparently unite in this testimony, we account for the anomaly by the artifice of man, whereby he has prolonged the seasons of generative indulgences, until the normal state and season of procreation is nearly obliterated, and an abnormal and continuous sensual excitement has thus been engrafted into human existences. All proliferation from out-of-season indulgences are illegitimate in this respect, and are necessarily more or less inharmonious with the regular unfolding of the universe of God.

Those born under such circumstances, "out of due time," generally partake of that unnatural excitement which called them into being, or some other deformity which they in turn transmit to their progeny, and so on, until the *natural seasons* of generative union are in a degree obliterated and absorbed in a constant and excited sensualism in both men and women; and here is the first point we wish to make in our response to Mr. Sterling's demand for our objections to the sole "right of woman to decide as to maternity," etc.

Our second objection is, that nature herself protests against that promiscuous intercourse of the sexes, which Mr. Sterling's doctrines, if generally adopted, would necessarily involve; and that she has denounced the most fearful physical and social consequences as guards against such indulgences. There is no estimating the terrible consequences of the promiscuous blending of spheres through these relations. We do not believe any man or woman can so join with two or more of the opposite sex without being inoculated with antagonisms in his or her very being; and what is called jealousy in rival parties will exhibit itself in his or her being, in the form of fear, anxiety, irritability, gloom, and depression of spirit; instability of purpose, loss of mental and physical energy to a greater or less degree; and this is a fruitful source of the loss of self-respect, the loss of position, loss of property, through indolence, incapacity, and degradation. These things exhibit themselves in the degree that promiscuous intercourse is indulged. We do not now speak of these things as the consequences of diseases contracted, which exhibit themselves in the physical system, but as the consequence of antagonisms which each party has engrafted into his or her very being by such indulgence. Observing men in business, in the city of New York and elsewhere, are often astonished to see the change in

a man's capacity to manage his business, to see him run out his property, and descend, in a greater or less degree, to vagabondism in our streets; and they know not the cause; but in too many instances it may be attributed to the kind of indulgence under consideration. This forms our *third* objection to that promiscuous intercourse which "this one of the principles in the Union Movement" would necessarily involve.

Our *fourth* objection is the fearful diseases generated through promiscuous intercourse between the sexes. This is one degree beyond that last spoken of. With the system full of the antagonisms of blended spheres, they war on each other, and burst out in terrible eruptions, consuming organ after organ, until oftentimes the man or the woman is eaten up, consumed—killed. But the destruction of one person is insignificant in comparison with the wide-spread and fearful consequences which flow from these diseased organisms. It is often imparted to offspring, which may destroy them in childhood, or may remain in the system and produce a miserable life, and these things may reach down through several generations, and doubtless they are the cause of many diseases with which innocent parties suffer and die, and of many mental and physical deformities which are living reproaches "to this one of the principles in the Union Movement."

Our *fifth* objection to "the right of woman alone to decide as to maternity," etc., is that it violates *paternal relations*. This seems to us a most sacred and divine relation established in the very nature of things. It is exhibited in all the animals, but is strengthened in the higher grades, and culminates in humanity, and crowns and consecrates his affections. We are by no means willing to concede that the male has no influence over his offspring during the period of gestation. On the contrary, it is certain that an intimate relation does subsist, and is sometimes exhibited as clearly in the physical condition of the male as in that of the female; and while the male and female have a mutual relation and interest in the child, it is eminently proper that they should each "decide as to the period and circumstances of generation." And, moreover, neither party participating in the production of an immortal being has a right to decide and control the matter independently of the other. The offspring is no more the reproduction of the woman than of the man, and therefore what folly it is to use such language as "the right to re-begot MYSELF when, and by whom, and under such circumstances as to ME seems fit and best." This, to use our correspondent's expression, is *equal right with a vengeance*.

But there is a Divine paternal relation subsisting between parents and children which no woman has a right to usurp in herself, and leave perhaps a dozen men to suppose each, that he is the father of her offspring. Fathers have rights as well as mothers, and in these is included the right of fathers to know their progeny, and to contribute to their needs, and be consulted as to their physical, moral, industrial, and intellectual training, and this is briefly our *fifth* objection to this usurpation for woman of all the rights of generation and education of children.

Our *sixth* objection to the right of woman alone to decide as to maternity is that the *child* has a right to *paternity* as well as maternity; and no desire of woman for promiscuous sensualism should with impunity rob children of their paternity. By Divine order, children are born into the world dependent on *paternal relations* for a series of years for their subsistence, and by the same order there is implanted in the breast of every parent a principle and affection which fully responds to the demand. And what does the vaunted "Union Movement" propose but to sacrifice the paternal relations of man to the caprice and lust of woman? Nature forbids it; God forbids it, and his angels on heaven to say that sensible Spirits or angels commend it.

Our *seventh* objection is, that society has rights and interests in it all, collectively and individually, and has the right to know the manner of the introduction of its new members into the world; and if, in its wisdom, it deems it necessary, it may regulate the manner of adding to its numbers. Human hearts are not yet made destitute of *paternal sympathies*, and it feels bound to provide for *helpless and destitute children*. These sympathies are a part of human nature, and, indeed, they are a part of the nature of all *animate beings*. The brute cares and provides for its young; and mankind generally are not yet thankless enough to disregard the brute

in parental sympathies. Society must, by a constitutional necessity, care and provide for destitute children, and it has a right to so regulate the begetting of them as to know who their parents are, and to oblige them to labor as best they can to provide for their support and education, during the years of minority at least. Hence society has a right to object to women assuming maternity without disclosing the father. Suppose Miss H. is unable or unwilling to support her child, and refuses to disclose the father, shall society see the helpless creature starve? Suppose women generally set up the manufacture of children, as has Miss H., on their own account, and refuse to disclose the fathers, who shall support them? Women who devote themselves to the multiplication of human beings are not generally able to do much other work, and who shall feed and clothe their offspring? Mothers, too, become nearly as helpless as children, and who shall support them also? Can any one fail to perceive the dangers and confusions this one principle of the "Union Movement" would introduce, and the natural and social propriety of society in regulating the union of the sexes by marriage laws or otherwise? If the "Union Movement" manufactures *Spirits only*, as they supposed they were doing, without flesh and blood, and without physical necessities, society might not have a right to interfere; but it has rights and interests in every thing which by nature enlists its sympathies, requires its protection or support, or claims the right to become a member of its body.

These are briefly some of our objections to "one of the principles in the Union Movement," viz., "the right of woman alone to decide as to maternity," and "to re-beget herself when, and by whom, and under such circumstances as to her seems fit and best."

We by no means say that our present laws regulating the union of the sexes are in all respects just and right, neither that woman has her just rights under them; on the contrary, we object to *all* special legislation, and demand that our laws be so modified as that *all* persons who are subject to them shall have an equal voice in making them, and that they shall be for all humanity alike. We object to all laws for *men*, and all laws for *women*, but demand laws *equally* for all humanity, including both men and women.

A consideration of certain *authorities* that have been referred to as sanctioning or favoring this "Union Movement," together with certain other points in the Movement itself, must be deferred till another time.

BOGUS MEDIUMS.

The attentive reader of our columns for the past few weeks can not fail to have perceived that the faith of some Spiritualists has become somewhat disturbed in respect to the verity of *certain phases* of alleged Spiritual manifestations. The observance of this fact will doubtless tend to cause some uneasiness in the minds of certain of our readers who would fain believe, without doubt, in the reality of an existing Spiritual intercourse, but whose faith has not been so firmly established as to be beyond the perturbing influence of certain discussions and expositions now going on. The fears of such persons, however, ought to be assuaged in no small degree by the fact that those very persons who are now most active in endeavors to disprove the Spiritual claims of *certain kinds* of manifestations, are themselves still undoubting believers in Spirit-communications in *other forms*. If the present agitation of the subject should result in the exposure of every bogus medium who for selfish purposes has foisted himself or herself upon the Spiritualistic fraternity, we shall believe that a great service has been done the *real* and *true* Spiritualism, and that the claims of the latter will stand all the more firmly, in consequence of the separation of anything fictitious or fraudulent which may have, in a few instances, become sensibly incorporated with it. Let our friends keep a steady nerve, firmly resting their faith upon those proofs that in their nature do not admit of falsification, and remembering that the very effort to counterfeit is of *itself* proof that there is real gold somewhere.

CAPITAL SERMON.—A writer in the *Sierra (Cal.) Citizen*, under the title of "Young Men and Tree Frogs," gives a better sermon, a better lecture on morality, and a better essay on mental philosophy, all in a few lines, than are sometimes found in as many volumes of standard authors.

"The tree frog acquires the color of whatever it adheres to for a short time. If it is found on the oak, it bears the color of that tree, if on the sycamore or cypress, it will be a whitish brown, and when it is found on the growing corn, it is sure to be green. Just so it is with young men, their organizations tell us what their character is, if they associate with the vulgar, the licentious, and the profane, then their hearts are already stained with their guilt and shame, and they will themselves become like vicious. The study of bad books, or the love of wicked companions, is the broadest and most certain road to ruin that young men can travel, and a few well-directed lessons in order will lead them on, step by step, to the gate of destruction. Our moral and physical laws when properly understood, are to have proper associations of every kind, especially in youth. How dangerous it is to gaze on a picture or scene that paints in the imagination the moral perfections, or has a tendency to weaken a sense of our duty to God and man."

BURNING OF OUR PRINTING OFFICE.

At two o'clock on Friday morning of last week, the printing office of Mr. A. J. Brady, at which our types are set, was, with its contents, reduced to ashes, together with several adjoining buildings in the same row. The fire originated in a room one or two doors distant, that was occupied as a manufactory of packing boxes, and before the fire department could get ready to operate, its flames had so far progressed as to involve the destruction of nearly the whole row of buildings. We regret exceedingly that our printer, a very worthy and industrious man, has lost nearly all he had accumulated during several years of diligent labor. One life—that of an agent of an insurance company—was destroyed by the falling of a wall, and two or three other persons were injured.

In consequence of the destruction of our printing office by fire, as noticed in another paragraph, our present issue has been unavoidably delayed a couple of days. We think it will be apparent to our readers, by an inspection of our present type, that the "fiery ordeal" through which we have passed, so far from reducing us entirely to ashes, has even brightened us up a little, and our new type will be a slight gain to them on the score of legibility and pleasantness to the eye; and now if they should conceive that our improvement in dress deserves a corresponding extension of our subscription list, and each one will make some effort to procure for us the patronage of some one or more of his friends and neighbors, they will merit and receive our hearty thanks.

ARTICLES LOST IN THE FIRE.

When the conflagration of our printing office occurred last week, the greater part of the first form of our paper was in type, and we are sorry to say that the writers of the various articles that had been put in hand, will have to suare with us the loss of their lucubrations. Such of these articles as we can now remember, we will mention, hoping that some or all of them may be reproduced, should it suit the convenience of the several writers. Among them we remember,—

One article from J. W. Dunbar Moodie.

One from G. B. Stebbins (Notes of Western Travel).

One from Epsilon (Fitchburg, Mass.).

One about "The Lady Dreamer," Sprague's Corner (author's name not remembered).

One containing Spiritual Impressions of a lady correspondent in Connecticut (name not remembered).

A poem from Mr. — Guthrie, Pennsylvania.

Besides these there were a few other articles that we can not now recall to mind.

The writers of these several articles may at least console themselves in the fact that they were the means of giving some light.

Dodworth's Academy.

R. P. Andler will lecture at Dodworth's Academy, morning and evening, next Sunday, and on each succeeding Sunday until further notice.

Brooklyn.

Dr. J. B. H. will lecture at Union Hall on Sunday, Dec. 19, at three o'clock in the afternoon. **Subject:—The Doctrine of Free Love.** Admission Free. A Carried Review of the Doctrine of Free Love. Admission 10 cents. **Reporters Free.**

Mrs. Tower (late Miss A. P. Ferguson) has removed from No. 69, Fourth Avenue, to No. 95, Broadway, where she will continue her clairvoyant examinations, and treat diseases by magnetism and water-cure as usual.

Mrs. E. J. French having concluded her lecturing tour, will during the next two months, devote herself to the examinations of diseases and prescribing for the same, at her rooms, No. 5 Fourth Avenue.

Dr. SPIRITUAL TELEGRAPH: See—in the communication contained in the last issue of the *Telegraph*, signed "W. L. I.," it is stated that "Von Vleck was obliged to make good his retreat from Waukegan, where he incurred the contempt of both Spiritualists and the opponents." The language quoted is rather ambiguous, but it implies that I was compelled to leave Waukegan by anything else than the necessity of my presence in other places, then I pronounce it a falsehood. I remained nearly a week in the place named after I had concluded my public engagements there, and then left only because I had business somewhere else. I have spent a week very pleasantly in Waukegan since the time referred to by "W. L. I.," and may visit the place soon again.

As to my having incurred the contempt of both skeptics and Spiritualists in W. L. I. I doubt it, and so will many others until some one besides "W. L. I." says so to it. Respectfully,
N. Y., Dec. 8, 1858. W. L. F. VAN ALLEN.

Errata—Note from Mr. Sterling.

DEAR BROTHER—I thank your comments on my last for a person of unusual ability to decipher my bad chirography as well as he does, but a few mistakes I wish you to notice.—On especially, as I would be just to our Spiritual friends. Paragraphs 4, 5 and 6, on page 325 first column, are quotations from the *Educator*, and are so marked in the copy. First column, page 324, fifth paragraph, first line, "words" instead of "verbs." This error destroys the sense, and is not true. On page 325 last paragraph on first column, for "shaded" insert "idealized." In the last paragraph but one of the paper, for "association of movements" read "association of U. S. courts." A few other unimportant mistakes.

CLEVELAND, Dec. 10, 1858.

JNO. W. STERLING.

SPIRITUAL LYCEUM AND CONFERENCE.

(Continued from the last session continued.)

Dr. GRAY ended the attendance of the Conference to a letter in the *SPIRITUAL TELEGRAPH* of the current week, from Mr. Hakes. Dr. Gray read the letter, from which it appears that, in the opinion of Mr. Hakes, "each sentiment has gone out from J. F. Cole. Dr. Gray, and some others, have injured the cause," etc., in that, after testifying as they have done to the reality of spirit-phenomena, "they come out and cavil in regard to there being any tangible evidence that Spirits communicate."

Dr. GRAY said: Not a word that he had ever uttered upon the subject of Spiritualism would bear the construction put upon it by Mr. Hakes. He has never doubted, from the moment of his earliest conviction to the present hour, that Spirits communicate; and it is from his firm conviction of this greatest of facts that he has so earnestly and continuously insisted on an investigation of the source of fallacy. For it is to those that we owe the Mountain Grove movement, the *Pro-life doctrine*, with its shameful consequences, and the whole train of immorality and folly which ignorance has wrought to Spirits from the other life. Friend Hakes has probably been led into the error of classing him with Mr. Cole, from his defending the liberty of Mr. Cole to maintain his own opinion; but his position is essentially different. He has never been overboarded. The experience of Mr. Cole has been different; and as he has a right to do, he takes a different position from it. But it is wrong to mistake his defense of the freedom of Mr. Cole for an admission of his reasoning or conclusions.

Dr. GRAY'S PAPER.—In our past discussions of the origin of fallacy in spiritual intercourse, although I am of opinion that some very good rules have been presented, as well as useful hints thrown out, yet I think we have not succeeded in deriving any others that will make us independent of common outside of ourselves. Indeed, before we are masters of this subject, we must do that which no man, I suspect, has yet been able to do, viz., find out all the sources of imperfections and conceptions. Several attempts have been made in this Conference by our brightest intellects to determine whether materials are capable of originating any thoughts at all suggested by Spirits; but the subject evidently proved to be beyond their comprehension, and in the final we were left almost as much in the dark as before they began. The result seems to be that the origin of the errors of fallacy in Spirit-communications is closely identified with, as well as dependent upon, our capacity of conception without Spirit aid.

Now, as we have failed in all our attempts to solve this last problem, I think the most sensible disposition we can make of it is to denounce it as belonging to the same category of unworkable and incomprehensible questions as that of the origin of evil, the personality of the "Father," etc. Although that branch of our question that I have been alluding to may prove to be too intricate for our comprehension, there is another branch that I think is more within our reach.

I think it safe to say that we have discovered three causes of fallacy in our kind of the line of communication over which we exercise a control. I also think it safe to say, that there is a growing disposition in this Conference to believe that there are Spirits not a few who sometimes take it into their heads to play rather wily pranks on the other end of the wire, producing rather untruthful results and consciousness. It is a bold argument to prove that if we used to secure truthful communications, we must not record anything of the body to us. Inward spirit is in the body, and that is the only way in which we can be truthful. Spirit will not be subdued or controlled with us. We should not only be truthful with and toward ourselves, but truthful toward each other, and manifest it by a life of love.

Mr. — found a source of fallacy in mistaking "our common infidelity" for "the cause," as in the case of friend Hakes, C., at the bottom of innumerable mistakes in Spiritual investigations. I have noticed a disposition on the part of the investigators—a too great readiness to accept as genuine evidence that which should be pushed to the very bottom. Whether we have a cause to defend, or simply a truth to seek, makes a vast difference with respect to their method of procedure. It will be recalled that, on a previous occasion, after he had been visiting for experience and samples of Mr. Palmer, a professional medium, from Worcester, Mass., some, after debating him (Mr. Cole) position as a doctor, volunteered to give him an opportunity through his own medium, to see the fact which would make the vision upon his benighted soul, intimating that he had come to the city mainly for that purpose. Shortly embracing the invitation, and with strong hope of success, he returned from the fact that he had known Mr. Palmer for many years, were three weeks ago he had taken the desired interview. On that occasion a small table was tipped, so all opportunities without contact with Mr. Palmer, who sat over, but did not touch it. Light rays were heard, and answers to questions given, but not very correctly, which was attributed to lying Spirits, as usual. It will be remembered he stated the foregoing fact at a previous Conference, and that he hoped to be obliged to renounce his skepticism, but was not ready quite yet, and was waiting for further light. On leaving Mr. Palmer's position acquaintance with him, leaving him for the time of all thought of deception—he felt that he would, but concluded to keep cool and wait a while. He is indebted to him now, by means of a threat, which would not be likely to occur otherwise, that light to the night he would without any further delay. In fact, he and his friend Smith, who the expectation of a similar table, and committed to their publication. Arrangements were made with the theory of the terrible threat, what was the result, when, on Saturday evening last, he found friend Palmer sitting at a table of

much larger and more than the one used on the ground, as to be used in the very sight of it. The thread of the story was checked in an instant, and he was left to fall back upon some other question. They sat for a long time, but got nothing out of the conversation from one or two suspected grand-jurors of some of the party, when, on breaking up, his suspicions being confirmed by seeing a woman on the part of Mr. Paine to change the position of the table, which he alleged would destroy the conditions, a small table to the floor and a seat in the corner were observed in very suspicious proximity with the legs of the table when occupying the position of the grand-jurors for Spiritual manifestations. They wished to take up the carpet, but Mr. Paine demurred, and wished them to call the next day. He thought there was no time like the present; and Mr. Paine, on being given to understand that he and his family were determined to call the morning following, came out and confessed to the same—not only to the grand-jurors of the evening, but that he had derived from the beginning—his own wife and his next nearest friends, as well as numerous converts, having been the dupes of his premeditated strategy.

Then, Mr. Paine quickly explained, and as he is present in the Conference, to our eye whether or not he has been misrepresented. But this is a puzzle. One of the deceptions so persistently promulgated by Mr. Paine—then every "demon's work" in his own hand springing up a wave of influence. Spiritual mediums come and again have seen the Spirit that moved around the flowered Paine and moved his table. Mr. Paine had arranged the counterpart of John King, to wit, a mighty Captain Day, and had they detailed that night as the grand-jurors of his manifestations. This history of a Captain has been seen and described in his very manifestations by "reliable mediums" not a few. But what is the name of this Captain, tested by the standard of reliability? Former the first narrative, when the table tipped as two legs descended, a medium, friend of his, a man of whose general intelligence and perfect integrity he has no doubt, inquired if his name was present. Yes, and Mr. Paine's wife, Edith, were you present on the occasion of my visit to that lady? Yes. Will she recover? Two legs and the eighth part of a row—how? Will you impress me with the proper remedy in her case? Yes. Whereupon the medium found steps the possibility of his varied apparatus, leaving the great spirit of the new medical department to find his way to the creation of imposture through some other means, and on returning to the land of gullibility, John, have I got it? Yes. And he is to accept this as Spiritism, on pain of "losing the cause," farewell. Well, it may perhaps have been the cause for him to reject this transparent sham, but his exposure will rather benefit the work which, in his judgment, is of more consequence. Think of a poor patient in the dread chamber, with a prescription obtained by a lower order than that with a bit of wire or a ring and at the end of it, made to impress upon the bottom of a spirit's eye, and left it to the will of a medium whose power to get communications resides in the specific gravity of his great toe! This is Mr. Paine's whole capital in trade as a medium for physical manifestations. He pretends to the ownership of it to others, and with it he claims to have made many cures, and means to be confirmed, but for this exposure, which has given out of the stupor for which he is characterized on every hand, to have gone on, adding convert to convert of such as will be deceived. Spiritism is a cause that runs upon Mr. Paine's testimony a liability to truth.

Mr. Paine said: He had himself seen in the delivery of his position, and if the thing were to be done over again he would not vary his position in the least. He is a Spiritualist. He believes there have been, and are yet to be, a few honest mediums, and occasionally a very able Spiritual manifestation. But a large proportion of the reported mediums are charlatans, and the manifestations charlatans. He does not see the play of this Conference, for he has not had himself to be the subject of play. He would commend a few more to his own conscience, as to be a medium to be deceived, and to be deceived and ultimately deceived. He thinks he can justify the means in the case at least, however much there may be about it as a general principle of charlatanism. Mr. Paine held up a bit of what appeared to be a bit of wire, as the mighty instrument with which he set out to set the world of mankind—the venerable John Baptist crying in the wilderness, of mankind, "Repent, or be exposed by one who, from the fact, has been stamped as a charlatan for your sake." But he means this thing, his testimony is false—he has never changed anybody. Somebody gave him with an arrow, and small pieces may have been used, and he certainly differs from this to this—not a labor of love on his part—love of the cause and all everything, devotion to truth. He took the paper—the first of the conference—read the address in the conference, made every sign after, and repeated at once, like a true mimic, to the field of human gullibility, and in New York, he commenced operations with the expectation of getting the endorsement of the Spiritism to his manifestations, and then to show the highest cities of Boston and Philadelphia, with other cities of the land, where it was finally believed a like success would crown his latest efforts. From this strange ground of Spiritism, he intended a gradually his intention to remove the other altar, and the more gradually, from the threshold of charlatanism, by leaving to each and every of them a private medium to remove the field, or to appear and publicly demonstrate as charlatans. He has no faith in Spiritism founded on physical manifestations. He can do to left the end of the higher plane of existence, which is mental and not physical. He has a deep contempt of all manifesting mediums to address themselves through the medium. And it may be perceived the speaker is revealing that, however as to his being the first and only martyr to be exposed, he will never to justify his with a thorough disgust and

Dr. Gray said: The detection of fraud is easier like the one used by Mr. Paine does not depend solely on mechanical sentences; a better instrument is to be found in a knowledge of the physical signs of fraud. Observation has noticed the fact in his mind that, wherever a Spiritual Manifestation occurs, the medium is in some degree entranced. Now, the trance can not be produced by the will of the trickster; the dilatation of the pupil of the eye, the increased temperature of the extremities, the change of the pulse and color of the breath, etc., all of which may be discerned by the observer, are beyond his volition. The trance is a condition of every Spiritual phenomenon, and he thinks that form of it never occurs without the aid of Spirit; and no Spiritual Manifestation takes place when that state, in some of its degrees, is not obviously present in some one or more of the party investigating. With respect to the using or describing of ideal persons or Spirits from the trance—that is not necessarily to be set down as a fraud; there is no fact of this age better established than the psychical transfer of thoughts from one mind to another, and this is the common origin of such phenomena. There was and perhaps still is a circle in this city established, as its well-known antecedents and some of its doctored tricks absolutely were, in the same principle which Mr. Paine avows, that they say they used the most advanced exercises to get their friends induced by the New York Conference, to the end that they might make a valuable look from a subsequent public exposure of the credulity of Spiritualists. But the plan, whatever the motive, did not succeed.

The investigator, as indicated above, has two established facts: and I will easily think how they will be to him a safeguard against both premeditated fraud and fallacy. 1. The trance which can not be induced, and—2. A psychical transfer takes place in all cases where the medium of positive and negative exists.

Dr. Huxtable said: The student of Spiritism, in common with the investigator of any other department of scientific research, will find a valuable safeguard from error by making himself acquainted with the grounds of his faith. The man who accepts immortality as a deduction of his own reason, so in the case of Mr. Paine, is no more exempt from the duty of he would not himself of fallacy than he who claims it from personal contact with Spirits through their physical manifestations. If that man, as of the other, the question will perpetually ask itself until he arrives at the satisfaction of nature, who is the questioner—Why does man exist? The mind that reasons out immortality believes in an existence derived or perpetuated from arbitrary will on the part of God; he who weaves immortality out of the threads of reason, must show that man exists by virtue of a reason, and what rational process has he for this existence other than that of over? Man is a form of soul, and therefore is so. For then, must be the essential substance of immortality, by the same logical inference on which reason professes the fact of immortality. And this is precisely what observation and science, by authority of the outside, or observed facts of Spiritual intercourse. More than this observation and reason occur in their testimony, that nature exhausts its waste. God does not paint both sides of a picture's end with the same expensive colors, it would be a waste, because nature, the upper side only being sufficient to gratify the love of color, and the under side being mostly in the shade. Now this except fact is an exposure of a universal principle, which if studied carefully, in connection with the attributes of use which belongs to the fact of immortality, we shall find the key not only to all of Mr. Paine's ravings with respect to the eternal existence of the life beyond, but the source of every other man's want of success in that direction.

The premeditation of an act is the universal argument of truth. History attests that, notwithstanding every substantial change in the progress of religious thought, it is to be found physical manifestations, declared to be of spiritual origin. Take the history of Christianity, for example. What evidence have we that the Apostles were not the dupes of some Paine or Van Hook of that ilk? What evidence? Consider the part the New Testament records have borne in the development of human civilization—bring them to the test of use, and then from the known relation that man everywhere bears to effect, say I you can—that some such monstrous claim as has been exposed here to-night, under the statements of Paul and Peter and John. This test is equally applicable to ourselves. It may be safely affirmed by virtue of the attributes of use which adhere to the fact of spiritual being and manifestation, that no man ever did, or can enter into conscious rapport, either mentally or physically, with spirits in the other life, except for an end of use—that is to say, to answer a human need, either personal or relative present or prospective.

Mr. Loveland said: It might be profitable to consider whether or not Mr. Paine, who has felt himself impelled to cheat his fellow-creatures for God's sake, and Mr. Van Hook, who has exposed him, are not themselves slightly entranced with fallacy in concluding, as they seem to do, from the deception proved and confessed, that cheating is universal. This is a strange logic. It is an implication at once repelled by every mind feeling itself to be honest. The logical inference arising from the fact that there are perhaps thirty thousand mediums embracing every variety as to age, condition, etc., in this history is too rare and cheating the exception. Truly to condemn, as Messrs. Paine and Van Hook seem to do, that there are nearly if not all charlatans is a libel on human nature and common intelligence. The very fact of Paine's silly assertion of unconscious prepossession as origin, and excuse. Whence the prepossession? What report in deception first started the idea that Spirits could rap and move ponderable bodies? Mr. Paine could not well have originated that idea, for, in common with the whole Christian church, he believes that Spirits can communicate at all in any tangible way. It could not have been Mr. Paine, for he stopped short, proving that he has not sense enough. Here, then, we have on the one hand the Christian

denying to this hour, in the name of Jesus, the most fact of spirit-intercourse; and on the other, the mighty army of material philosophy denying in the name of science, the very existence of Spirit, and with these facts before us we are invited by these mediums to a love, against all experience, that some person were enough to be a great was at the same time was enough to manufacture from his own brain a Spiritual theory, and put in motion a set of machinery to manufacture it, and that, too, so successfully that it could so many thousands of people to cheating, and make numbers of thousands of other people their dupes? In view of this astounding inference, he is asked to think the gentlemen have undertaken a rather heavy business in a particularly small capital. He sympathizes fully with Mr. Paine as to disgust at physical manifestations, but not with his reasons for it, neither does he sympathize with the too prevalent disregard of their importance on the part of some professed Spiritualists. When we make these external manifestations we strike at all the lowest and evidence of Spirit-existence within our reach. There are several manifestations, doubtless, but their origin is wrapped in a veil of mystery which we have not yet been able to penetrate. The physical sense is the incommensurable; mental communication—inspiration and stigmata—may be the apex, but it certainly is not the base of the pyramid of Spiritism.

Interesting remarks were made by other speakers, but they must be omitted for want of room. Adjourned. R. T. HULLOCK.

ORIGIN OF EVIL.

"He that sinneth sin is of the devil; for the devil sinneth from the beginning."—1 John III. 8.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life, that which we have seen and heard, declare we unto you."—1 John I. 1.

"In the beginning was the Word, and the Word was with God, and the Word was God."—John I. 1.

Thus God (the Word) was from the beginning—from eternity. The devil was from the beginning—from eternity. Good and Evil, therefore, had no beginning; ever were, and ever will be.

How is it that a truth so clearly set forth in the Scriptures, and so perfectly consonant with reason and philosophy, has not been promulgated to the world by the professed exponents of those sacred Scriptures, and the wretched leaders of the people?

Evil must have been eternal, or else God must have created it. To say that it originated in man, or in some angel, is equivalent to saying it originated in God; because both man and angels were created by God. To suppose that it originated in man, is opposed both by Scripture and reason. By Scripture, because "God saw everything that He had made, and behold it was very good" (Gen. I. 31). We read that when Eve fell it was something from without that tempted her; not something that originated in herself. It was the serpent. The serpent said unto her: "Though ye eat of the forbidden fruit, ye shall not surely die." (Gen. III. 4). "Was the serpent?" and whence came he? On turning to the twelfth chapter of the Revelation, we find that it was the devil.

"And there was war in heaven. Michael and his angels fought against the dragon; and the dragon and his angels fought, but prevailed not, neither was their place found any more in heaven. And the dragon was cast out, that old serpent, called the devil and Satan, which deceived the whole world. He was cast into the earth, and his angels were cast out with him." (Rev. XII. 7-9.)

We must now find out who this serpent or devil was. It is understood that we must penetrate into those realms which had no beginning, and commune with the Spiritual world. I ask them, Whence came ye? The angels of Michael answer, We came from God, the principle of all good. I ask the angels of Satan, Where came ye? They answer, From the devil, and whence came he? To this they reply, And whence came God?

From Scripture it is thus shown that evil did not originate in man; and from reason also it can very easily be shown. Reason says, that whatever God made must be good, because God is good, and no evil is in Him. For if evil were in Him, He would not be God. I here speak of evil in an absolute sense—in the sense of sin or iniquity; not of evil in the sense of suffering, or as a consequence of sin. Evil in this sense is good, or sometimes leads to good.

Evil did not originate in man; nor is it possible that it should have originated in God; because what is moral by God, and what is God, is a Being infinitely holy and good, infinitely intelligent and powerful. That evil, therefore, could originate in such a Being is as repugnant as that darkness

THE MOVING MENTAL WORLD—THE NEWS.

THE NATIONAL SENATE AND HOUSE OF REPRESENTATIVES at Washington are busily engaged in appointing committees and arranging other preliminary matters of the Session. Judge Douglas has been designated by a party vote, from the chairmanship of the Committee on Territories. This move has produced considerable excitement. The Judge, however, maintains his ground bravely, and declares his intention to stand out against the administration to the end. He has also announced his intention not to stand as a candidate for the Presidency in 1860.

TRIAL OF MICHAEL CANCINI at Cassville. Michael Cancini, who had three years without a decisive trial, been brought to trial for the murder of Policeman Anders in some eighteen months ago, has just had a final trial, and been convicted of manslaughter in the first degree. There was no doubt of his guilt, and the refusal of the jury to convict him of murder has excited many comments. From his first apprehension, strong personal influences have been enlisted in his favor.

THE STEAMSHIP PERDIA has arrived at this port with dates from Liverpool to Nov. 27. Nothing had been heard of the Indian Empire, then 20 days out from Halifax, and full 20 days overdue. The City Article of the London Times says:

"Some apprehensions are entertained for the safety of the Galway steamer Indian Empire, which left New York for Ireland a month ago. The rate of 25 guineas per cent has been paid for insurance, the regular charge being from 15 to 20 shillings only. The Indian Empire is the last of the overdue American steamers, the Edinburgh having arrived on Tuesday afternoon."

AS OBSERVATORY—Meetings of scientific gentlemen and merchants have been held in this city to talk over the project of erecting an Observatory in New York. It is confidently believed that money enough can be raised to carry out the enterprise and make the New York Observatory one of the best in the world. The location will probably be on the high ground of the Central Park.

THE ATLANTIC CABLE—The *Telegraph* publishes the following letter from Valencia, dated the 21st Nov.

"Nothing of importance occurred since my last until Friday, when the weather was so fine that no further progress could be advanced for not proceeding with the laying down of the shore end of the cable. The vessels, accordingly, proceeded to sea, and succeeded in submerging the few miles of shore cable, and in making a splice with the deep-sea portion about five miles off Douglas Head. This operation was easily performed, and it is much to be regretted that the remaining seven miles of shore cable left at Greenwich was not brought here and added to the part now laid down. Had this been done, there is no doubt but the result would be satisfactory. This is more evident from the fact that, after passing the spot where the shore end terminates, some of the men, in their anxiety to continue the under-running of the small cable, discovered a 'kink' having the conducting wire exposed to the water, and therefore injuring to some extent the conducting power of the wire. The defective part was immediately cut out. But the under-running was discontinued, though it is probable that other defects of the kind would have been discovered had they proceeded. This can not be said to be giving the present cable a fair trial. I am not aware that the shore cable has been tested since it was laid down, not to there any person of sufficient experience here to do so, and when we recollect that some of the most eminent practical electricians of the day have differed materially in the manner and result of their testing, we must have very little reliance on the opinion of others of far less scientific experience. Nothing is, therefore, known of the present condition of the cable, or whether the laying down of the portion of the shore end has materially improved its condition, as the office has been shut up since the 1st inst., and the staff, with one exception, discharged (not removed to London, as has been asserted)."

THE YACHT WANDERER—Savannah, Saturday, Dec. 11, 1858.—The *Wanderer* of this morning learns, on good authority, that the Yacht Wanderer succeeded in evading the vigilance of the custom-house, and landed a cargo of slaves in the neighborhood of Saint Andrew, about 10 miles from Brunswick, and that part of her crew was subsequently captured by the British on board of a steamer.

A FIRE occurred in the Governor's room at St. Paul, Minnesota, last week, by which \$100,000 in Minnesota currency was destroyed, and the *Times* of that city says that the Governor, State Treasurer, and State Auditor were concerned in its destruction.

FROM HAVANA—Savannah, Saturday, Dec. 11, 1858.—The steamer or ship *Blanchet* has arrived here with Havana dates. The 5th inst. sugar was from the *Andromeda*. Freight was heavy, and a large number of vessels were leaving in ballast. Exchange on London had fallen to 12 1/2 a 12 3/4 per cent premium, and Value on New York at 60 days was 2 1/2 a 3 per cent premium. The bark *Robert* for New York, came a collision with the bark *Howard*, from New Orleans, near Havana, and the hull and rigging of the former was injured so seriously that she was obliged to return. One of her crew was killed. The captain, officers, and crew of the American brig *Florida*, recently wrecked on the Bahamas, reached Havana on the 6th inst.

FROM MEXICO—Washington, Saturday, Dec. 11, 1858.—New Orleans papers of Sunday last are received. They contain a letter from Monterey, dated Nov. 15, which says:

"During the ensuing week 500 riflemen will leave for San Luis, and thus in a short time the number of men will amount to 3,000. Zuloaga came back to the constitutional order as soon as the *Mocho* left the city. The Governor of that State is in Guadalajara with 1,000 men, 6 pieces of artillery, and about 4,000 *Pelotas*, who migrated from Zacatecas as soon as Marquez entered that place. It is said the city of Mexico was again attacked on the 5th, by Villanueva and other forces, and it is for this reason that Marquez has not been able to march upon San Luis, which is garrisoned by only 500 men."

WOMEN AND THE FUTURE—Washington, Dec. 12, 1858.—The *Monthly Register* of Thursday contains a letter signed W. B. C. Webster, written in New York in April, 1857, to parties in Nicaragua, is having been obtained in Nicaragua and forwarded to Mobile for publication. The letter refers to the blackening of women in papers opposed to Walker, and says: "I am determined to push matters with the *Colbert*, to prevent the sailing of the *Colbert*." The *Register* is headed by "Startling Developments."

CLARENCE OVERLAND MAIL—St. Louis, Saturday, Dec. 11, 1858.—The overland mail with San Francisco dates of the 10th ult. has arrived here. The papers received contain no news of interest, although it had already telegraphed from St. Francisco that the *Colbert* passengers came by the mail.

JUDGE DOUGLAS COMING TO NEW YORK—New Orleans, Dec. 12, 1858.—Judge Douglas left here this morning in the steamer *Black Warrior* for New York, on route to Washington. He was escorted to the steamer by the Mayor and a large concourse of citizens. A salute of one hundred guns was fired, and there was great enthusiasm among the people.

WOMEN IN A PROTESTANT CHURCH—A novel religious service is held in the Second Unitarian Church, Brooklyn, upon alternate Sabbath evenings. It is denominated, as the minister, the Rev. Mr. Lane fellow (who prepared the form of service), says, a "Vesper Service," for want of a better name, and consists of hymns, anthems, chants, prayers, both audible and silent, lessons of Scripture, etc. It was listened to last Sunday evening for the first time, by a crowded church, and notice was given that upon the intervening Sabbath evenings the usual services, with a sermon, would be held, as heretofore.

THE NICHOLAS ROUTE—The steamship *Washington*, which went out to open the Nicaragua route to California, arrived at this port on Saturday with 33 of her passengers, having failed to secure a passage through Nicaragua. The remainder of the passengers, 230 in number, went on by the Panama route.

INTERESTING MISCELLANY.

A LAUGHABLE STORY—The following story, whether true or false we can not say, is the talk of a village in the parish of Halifax, and bordering on Bradford. It appears that a certain woman felt her spouse on incubance, and unimpaired of her marriage and the rigors of the law, resolved on his disposal after a method now, alas, too common. She applied to the druggist in the village for sixpenny worth of arsenic. He very properly refused to sell her the article, and informed her husband of the application, at the same time inquiring of him for what purpose his wife could require such a quantity of such an article. The husband replied, facetiously, that he could not tell, unless it was for the purpose of poisoning him; and told the druggist that, if she applied again, he must sell some harmless article in lieu of the arsenic, and they would see what her objects were. She did apply again, and the wary apothecary delivered her some carbonate of soda, magnesia, or other comparatively innocuous drug, warning the husband of what had occurred. When he went home he found a meat pie prepared for dinner. He proceeded at first with appetite, and invited her to help herself. She refused, and at last he ate a quantity of the pie. In a little time he professed himself unwell, then feigned thirst, then alarming sickness, and finally death. The treacherous woman manifested great concern during these proceedings, but the instant death appeared to her to have occurred, she passed a rope through the chamber floor, and knitted it to her husband's neck, in order that when neighbors were called in, he might appear to have hanged himself. She then ran up stairs to draw up and fix the rope. The instant she had disappeared, the dead man revived, released himself of the rope, and passed it round the leg of the table, and the woman hung that useful and domestic article, instead of the other one—the husband. The latter also ran up stairs, inquiring of the faithless woman, "what she was after, drawing the table up that way?" The affair has ended for the present, in his, as the phrase is, taking the law into his own hands. He has given her, as Yorkshire folks say, "a right-down good hiding." *Leeds (Eng.) Mercury.*

AN INCIDENT—Mr. B—, a young gentleman of fine talents, was years ago a clerk in a bank in Virginia. He was a good scholar, and a courageous and honest young man, but was the leader of an infidel club, and had nearly succeeded in throwing from his mind the last shackles of what he used to call the "nervous superstition," which was the religion his pious mother had taught him.

On one occasion upward of one hundred thousand dollars in bank bills had to be carried to Kentucky, and he was selected to carry them. As he was obliged to pass through a part of the country where highway robbery and even murder were said to be frequent, he arranged to pass it in the daytime. But he took the wrong road, and having lost himself, was glad to find a shelter anywhere. He rode about a long time in the forest, amid the darkness and chillness of a stormy October night.

At length he saw a dim light, and pushed his horse forward until he came to a poor, wretched-looking log cabin. It was now near ten o'clock. He knocked and was admitted by a woman, who told him she and her children were alone—her husband had gone out hunting—but she was certain he would return, as he always came according to promise. The young man's lung may well be said to have been with a large sum of money alone, and perhaps in the house of one of those robbers whose name was the terror of the country. He could go no farther—what was to be done? The woman gave him supper, and proposed his retiring to rest. But no, he could not think of permitting himself thus easily to fall into the hands of robbers. He took out his pistols, examined the priming, and determined to sell his life as dearly as he could.

In the mean time the men of the house returned; he was rather a nervous, unattractive-looking hunter; he had on a dirty skin hunting shirt and a bearskin cap, and seemed to be much fatigued, and in no way threatening, all of which led our young infidel to good. He asked the stranger if he did not wish to retire; he told him no, he would sit by the fire all night. The man of the house urged him. But no, he could not think of such a thing. He was terribly alarmed, and expected that this would be his last night on earth. His infidel principles gave him little comfort. His fears grew into perfect agony. What was to be done?

At length the rough backwoodsman rose up, and reaching over the stranger, he led to a shelf, took down an old book, and said, "Well, stranger, if you won't go to bed, I will; but it is my custom always to read a chapter out of God's word before I go to bed." A loud was at once removed from him. Though knowing himself an infidel, he now had full confidence in the Bible; he was at once soothed, he felt that the man who kept an old Bible in the house, and read it, and lent his knees before his Maker, would do him no harm. He listened to the prayers of the good man, at once dismissed his fears, and laid down in that rustic cabin and slept as peacefully as he did under his father's roof.

TRAVELING AND CIVILIZATION—USURY WARREN.—We take from *Fraser's* *American Civilizer*, under Warren, the following description of an American job:

"I have had an ample opportunity to watch the *Panama*, in the breeding season, every spring for the last eight years. At that time it approaches in pairs the shores of the ponds in which it lives, and selects a shallow, gravelly place overgrown with *Potamogeton*, water lilies, and other aquatic plants, in which it begins by clearing a space of about a foot in diameter, cutting out the plants, removing with violent kicks and trampling the gravel, and leaving a clean spot of fine sand, in which it deposits its eggs, surrounded and overhauled by a gentle vibration. In this incubation one of the parents remains hovering over the brood and keeping it a distance of all intruders."

The effect of watching over the young does not exclude exclusively upon one of the sexes, but the male and female watch alternately. The females, with which they start at their entrance, and the young with which they look out for every approaching danger, show that they are endowed with stronger instincts than have been known for years in any of our class. These instincts go so far as to avoid the bait attached to any bait, however small it may be brought to them, and however lively and tempting it may be. However near to me another

the pair of one nest do not interfere with those of another; but, like good neighbors, they live peaceably together, passing over each other's domains when going out for food without making any disturbance. But whenever an unmated single fish makes his appearance among the nests, he is chased away like an intruding libertine and vagabond. The development of the eggs is very rapid. In less than a week the young are hatched, and the parents soon cease to take any further care of them."

SINGING CONDUCTIVE TO HEALTH—It was the opinion of Dr. Rush that singing by young ladies when the customs of society debur from many kinds of healthy exercise should be cultivated, not only as an accomplishment, but as a means of preserving health. He particularly insists that vocal music should never be neglected in the education of a young lady, and states that, besides its salutary operation in soothing the onsets of domestic life, it has a still more direct and important effect. "I here introduce a fact," says Dr. Rush, "which has been subjected to me by my profession—that is, the exercise of the organs of the breast by singing contributes to defend them very much from diseases to which climate and other causes expose them. The Germans are seldom afflicted with consumption, nor have I ever known more than one case of spitting blood among them. This, I believe, is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, which constitutes an essential branch of their education."

"The music-master of an academy," says Mr. Gardner, "has furnished me with an observation still more in favor of this opinion. He informs me that he has known several instances of persons strongly disposed to consumption, restored to health by the exercise of the lungs in singing." In the new establishment of infant schools for children of three or four years of age, everything is taught by the aid of song. Their little lessons, their recitations, their arithmetical countings, are all chanted; and as they feel the importance of their own voices when joined together, they emulate each other in the power of voicing. This exercise is found to be very beneficial to their health. Many instances have occurred of weakly children, of two or three years of age, who could scarcely support themselves, having become robust and healthy by this constant exercise of the lungs. These results are perfectly philosophical. Singing tends to expand the chest, and thus increase the activity and powers of the vital organs."

OCEAN STEAMSHIP—One life lost out of every hundred is rather a staggering statement to be made of the ocean travel across the Atlantic. But facts seem to bear it out.

According to the statistics of the *New York Courier and Enquirer*, the number of passengers across the Atlantic by steamships, from 1835 to 1858, amounts, on an average, to 15,000 a year. During those 20 years, thirteen steamships, with three thousand persons, have been lost. In other words, out of the whole number who have crossed the Atlantic by steam, one in every hundred have been lost. But what is still more striking is the fact that, notwithstanding the so-called improvement in ocean steam navigation, the loss of life during the last four years has been proportionally much greater than during the preceding nineteen years. In the last four years three trans-Atlantic steamships have been lost, with twelve hundred lives. Allowing twenty-four thousand as the average number for each year crossing the Atlantic to and from New York, and one in every eighty have been lost!

CONVICTS SET AT LIBERTY—We advise all young people to acquire in early life a habit of using good language, both in speaking and writing, and to abandon as early as possible any use of slang words and phrases. The longer they live, the more difficult the acquisition of good language will be; and if the golden age of youth, the prouder season for the acquisition of language, be passed in its abuse, the unfortunate victim of neglected education is, very probably, doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads, instead of the language which he hears, to form his taste from the best speakers and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding, at the same time, that pedantic precision and bombast which show rather the weakness of vain ambition than the polish of an educated mind.

THE NEWSPAPER—Rev. Henry Ward Beecher thus speaks of the newspaper, the common people's encyclopedia:

"In no other way can so much, so varied, so useful information be imparted, and under circumstances so favorable for reaching the child's mind as through a judicious, well-conducted newspaper."

"To live in a village was once to be shut up and contented. But now a man may be a hermit, and yet be in contact with the world. He may live in the woods, walking miles to a post office, having a mail but once a week, and yet he shall be more familiar with the living world than the most active in it. For the newspaper is a spy-glass by which he looks near the most distant things—a microscope by which he barely examines the most minute—on our trumpet by which he collects and brings within his hearing all that is said and done all over the earth—a sum full of living pictures of real life, drawn, not on canvas, but with printer's ink on paper."

The effect in liberalizing and enlarging the mind of the young, of the weekly commerce with the world, will be apparent to any one who will ponder on it. Once, a liberal education could only be completed by foreign travel. The sum only of the wealthy could indulge only in the costly benefit. But now the poor man's son can learn as much at home as a hundred years ago a gentleman could learn by journeying the world over. For while there are some advantages in going into the world, it is the poor man's privilege to have the world come to see him. The newspaper is a great collector, a great traveler, a great lecturer. It is the common people's encyclopedia—the eye, ear, and college."

ANOTHER LIVING CURSE—A Montreal paper has the following: "A few days ago a respectable man in employment of one of the best merchants in Quebec took passage in a schooner for the *Pointe* on a visit to his relations. He carried with him a good stock of wearing apparel, and a check for the amount of his wages, amounting to \$100. On the voyage he fell sick, and apparently died, or, at least, was pronounced to be dead by the crew. The captain of the schooner, having taken possession of the body, and money, sent two of the crew to bury the dead passenger. They dug the grave, threw him in, and had begun to cover up the body, when the dead man, contrary to all law, in common sense, and provided, suddenly sat bolt upright, and inquired, 'Have we arrived at last?' The amateur sextons took to their heels and fled, leaving their task but half accomplished. The corpse indicated its vitality by a gasp which brought the crew to a halt. A gentleman fishing in the neighborhood, and the half-buried victim was released from the grave. It could not, however, be seen as it was fit to travel, for it had been in the mean time the false was again pronounced to be dead. Arriving at *St. Paul*, he told of the death of his passenger, and his burial, and gave to an excellent portion of his wearing clothes, retaining his coat and the check for his wages. When asked whether he had not checked off money, he denied it. Proceeding then to Quebec he changed his check, intended this money in *St. Paul*, and returned with flying colors, still assuming that the buried man was following in pursuit."

